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Christian

Education Magazine

Student Recognition Day, Dec. 26
College Day, Jan. 9

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Christian Education Magazine

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Making the Most of Student Recognition Day

On Sunday, December 26, hundreds of churches throughout Methodism will make due provision in their calendars for the recently designated but rapidly developing Student Recognition Day. In so doing they will be responding to a suggestion that every church having young people away at college plan a service, preferably at the evening hour on the 26th, honoring them and using them while they are at home during the Christmas vacation. Where desirable the scope of service may be broadened to include high school seniors or others planning soon to be in college.

Impressive logic might be mustered to show the advantages of Student Recognition Day to the colleges, the students and the Church. To the colleges it provides an avenue of constituency cultivation along lines which are strictly educational and devoid of high pressure methods and financial motives. One of our colleges last Christmas found it desirable to send a large percentage of its students home specifically trained for participation in a Student Recognition Day service and to write their pastors in advance advising them of this preparation and tendering the students' services.

To the students, a Recognition service is an assurance of welcome at the hands of the home church, an indication of the church's continuing interest in them personally and in their college careers, an opportunity to gain experience in religious work, and an aid in maintaining a definite relationship to the church through a critical and difficult period.

For the church, observance of Student Recognition Day helps to offset a lag, a slack period which all too often develops as either a reaction to the rush of Christmas activities preceding the 26th or as a result of the competition offered by the social activities which in general prevade the holiday period. More valid reasons for a service of this kind, however, are its potential influences on other young people in the church and its inspirational and educational benefits to the entire congregation. It lifts before young people ideals of further training and greater service, and to many adults it brings larger hope for the future by opening to them an otherwise unobtained view of college youth, our leaders of tomorrow, engaged in really serious and worthy activities and pursuing noble purposes.

The drama "Things That Abide," by Harold A. Ehrensperger, which is the leading feature of this issue of Christian Education Magazine,

is recommended for consideration by pastors and other local church leaders as program material for the Student Recognition Service. While the supply lasts additional copies, in limited numbers, are available on request.

College Day is Coming

(January 9, 1938)

EACH year is seeing the place of College Day become increasingly well-established on the calendars of our local churches. Each year, likewise, is seeing improved developments in its promotion and in the methods of its observance. Two of the most significant means of promotion are proving to be organizational adaptations and wise dissemination of literature.

A departure from usual organizational lines which is coming to be more and more effective is found in the Texas Conference where a Conference Director of Schools and Colleges holds status under the Conference Board along with the Directors of Children's, Young People's, and Adult work. One of the chief duties of this officer is the promotion of College Day observance, and by the use of various approved methods, as, for example, district rallies for colleges, he has been able to induce a remarkably large number of churches to take cognizance of the College Day emphasis.

Too much cannot be said concerning the potent service of literature from our church colleges and other literature concerning College Day, provided this literature is placed in the hands of interested and influential people in every local church and provided adequate guidance is given them in its use. Attention is, therefore, called to the various college articles in the January periodicals of our Church and to the special materials contained in last year's College Day number of CHRISTIAN EDUCATION MAGAZINE. Each Conference college is also glad to furnish literature and perhaps other help for the College Day observance in the churches of its supporting areas.

To churches interested in last year's program number of CHRISTIAN EDUCATION MAGAZINE additional copies, while they last, are available on request. Pastors are urged to place College Day literature in the possession of program-planning groups in their respective churches and to give such guidance as may be needed in assuring its most effective use.

B. M. M.

ON TO ST. LOUIS!

Things That Abide

A Dramatic Service of Worship for Student Recognition Day

HAROLD A. EHRENSPERGER *

(This Service is designed to allow the student returning to his home church during vacation period the chance to tell about his college church and the Methodist Student Movement program. It should also give the student a feeling of belonging and the warmer sense of concern shown by the members of the home church for his welfare. The service should be conducted by returning college students and senior high-school students with the aid of the pastor.)

ORGAN PRELUDE (Tune—Finlandia—New Hymnal, No. 599).

CONGREGATIONAL HYMN (New Hymnal, No. 558—Tune, Patten C. M.)

Almighty Lord, with one accord
We offer Thee our Youth,
And pray that Thou would'st give us now
The warfare of the truth.

Let fall on every college hall
The luster of Thy cross,
That love may dare Thy work to share
And count all else as loss.

Our hearts be ruled, our spirits schooled
Alone Thy will to seek;
And when we find Thy blessed mind,
Instruct our lips to speak.

PRAYER (by a student):

Dear Father of our spirits, we thank Thee for knowledge, and for the joy of obtaining it, for the inquiring mind and the seeking spirit. Help us to understand that knowledge alone is useless unless it is put to the service of building a better world. Help us to realize that in the promotion of Christian education in the home, in the school, and in life, the church is fulfilling one of the supreme commands of Jesus when he said: "Seek, and ye shall find, knock, and it shall be opened unto you." Give us, we pray Thee, the mind that was in Christ. Amen.

ORGAN: (continues with tune, *Finlandia*).

RESPONSIVE READING (a Paraphrase by Walter Rauschenbusch):*

LEADER: If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

PEOPLE: Though I have foresight to locate the fountains of riches, and the power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

LEADER: Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

PEOPLE: Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets.

LEADER: Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal workmates; it shares its efficiency.

PEOPLE: Love enriches all men, educates all men, gladdens all men.

LEADER: The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished.

PEOPLE: For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good.

LEADER: Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each.

ALL: For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love; these three; and the greatest of these is love.

CONGREGATIONAL HYMN (New Hymnal No. 562—Tune, All Saints, New. C. M. D.):

The world's astir! The clouds of storm
Have melted into light
Whose streams, aglow from fountains warm,
Have driven back the night.
Now brightens dawn toward golden day;
The earth is full of song,

* Member of Staff, Methodist Episcopal Board of Education, Chicago.

* From "Dare We Be Christians."—The Pilgrim Press. Used by permission.

Far stretch the shining paths away,
Spring forward! Hearts, be strong!

Where lies our path? We seek to know,
To measure life, to find
The hidden springs of truth whence flow
The joys of heart and mind.
We dream of days beyond these walls,
The lure of gold we feel,
Life beckons us and learning calls,
Loud sounds the world's appeal.

(At the conclusion of the singing of the hymn the organ continues softly with the tune until we hear a voice, at first indistinctly and far off—then nearer and more clearly. It is the voice of a minister who is heard but not seen—)

The Voice: "I have been talking to you about your home away from home, about the college church to which you will go when you leave us. You will be entering an exciting life—you will watch us fade into a dim and somewhat remote past. But we shall not forget you. You are going to school to get knowledge. O you who have grown up and lived among us, you whom we have loved—get understanding! 'As for tongues, they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. . . . Thus faith and hope and love last on, these three, but the greatest of all is love.' "

(As the voice is heard, a group of students who have returned from school, or high-school seniors who may soon be going away, come to the front, then one by one, start in the direction of the voice. These are the young people who are to participate in the episodes that follow. As they go out toward the voice, it is heard again.)

The Voice: "As for knowledge, it will be superseded . . . . but faith and hope and love last on, but the greatest of all is love." You young ones who are seeking knowledge, we send you out now to these fonts of knowledge and we give you, too, these foundations—faith, hope, and love. We give you the church away from home—the home away from home—where you will find faith and hope and love—these lasting things to support you, so that you can carry your knowledge into the ways of life where it will find its greatest use. We send you now to our church at the fountain-head of your knowledge—for *faith.*

(The students have all disappeared. If there is a curtain, it may now be opened to show what looks like an ordinary classroom in a church. The students are seated in rows of chairs, or they may be seated around a long table. At the head, either of the classroom or the table, stands a teacher, still young in appearance, but old enough to be grey about the temples. He is talking as the curtains open.)

The Professor: Each year at the college I pause in the midst of my course in geology to talk about certain things which I think are essential for a scientist to have. In this I follow my great geology professor at Harvard who paused to talk to his students about God. I remember that one lecture although much else that he talked about has been forgotten. I am more and more convinced that a certain first-century Christian was right when he said that we get knowledge bit by bit, but that faith abides. Scientific research is built on faith.

"By faith Marconi reached out into the air, and sent the messages of mankind around the world, thus drawing all mankind into a unity of thought which makes for world friendship.

"By faith Alexander Bell, in long, weary hours of study and work achieved the telephone, linking towns, states, and continents into a fellowship of work and pleasure through the extended sound of the human voice.

"By faith Edison, taking the spark of power generated in the worship of God, gave to our homes light and power for the comfort and efficiency of our daily lives.

"By faith Lindbergh, solitary, and unknown, traced a pathway through the uncharted reaches of the heavens, daring the cold of the upper reaches, the depths of the waters below, and the hunger and weariness of long hours of heroic endurance, giving a new and swift way for the journeys of mankind." *

By faith, I have been able to carry on my researches in Hawaii. What knowledge I have added to the body of facts about volcanoes is as nothing to me compared to the exercise of faith that I have mastered. I have that "unfaltering trust" that Bryant speaks about. I have that confidence in the great scheme and harmony of things that makes me know that if I can fit myself to the pattern, I shall some day discover the plan and

* Quoted from *The New Hymnal for American Youth.* Used by permission of the publishers.

purpose of it all. That is the faith that drives me on. This is the one thing that abides. I have consented to talk to you in this Methodist Student Movement service because I believe in this great quality of faith, because I work and live by it, because I feel that it is the one thing you must get to carry away from this place where you are taught that knowledge is power. Knowledge is power, but power is worthless unless you have faith in the ultimate scheme of things and can believe in a purposeful universe. Sometime later I hope we may discuss the evaluation of the scientific attitude.

(The group has been held by the talk, now realizes that another class is finished. By twos and threes they start to go out. One boy comes out of the group, waits at the side, and when the other students have disappeared, walks directly up to the teacher.)

The Student: May I talk to you a moment?

The Professor: Yes, surely, what's on your mind?

Student: I'm sort of awkward at this business—I just wanted to thank you.

Professor: And why, may I ask?

Student: Well, I know it sounds silly—but, you see, I got my feet on the ground again today. I've had a bad time lately—

Professor: Too much science, Ed? And too much of a jolt?

Student: Yes and no, I guess. You see, I haven't come to this place regularly—just sort of a last resort today—I got desperate. I felt I just had to get faith in something—everything's been in a state of flux. I came to college with an established world, I didn't worry much about religion—and, well, I just couldn't take it.

Professor: That's probably not putting it exactly straight. You were established and you behaved all right. But it was all too simple. You got new ideas and you didn't have faith that grew in proportion.

Student: That's right! I couldn't square anything—and the old faith just didn't hold. You gave me a new idea today—

Professor: Not a new idea—just an old one—but one we need to get out and look at quite often. This is the place for that—it goes hand in hand with the attitude I try to give in the classroom and the facts I try to get across. Let's walk over to the quad—I'm due at a little dinner for Dr. Mansard.

Student: Well, I still want to say thanks! I guess I'll drop around again—I felt at home today—

Professor: The scientist wants to feel at home in the universe. It takes faith to do that—let's go together, shall we?

(They walk out, if there are curtains, they close—and again we hear the voice of the minister, as if this scene had not taken place.)

The Voice: "As for knowledge it will be superseded—faith and hope, and love last ever." We send you now to our church at the fountain-head of your knowledge for *hope*. . . .

(The curtains part again, this time to disclose a girl seated at a table writing. She works busily for a moment or two, then pauses and begins to read what she has written.)

First girl: "I have just come from Margaret Cameron's room. They have given up hope that she will ever walk again. I've got mixed up with a group at the church, and we're trying to keep some other kind of hope alive in her—(she pauses, elbows on chin and looks out as if dreaming, then speaks again, slowly) Hope! Humph I guess that's worth it! (She stops again, still dreaming, when she is interrupted by a second girl who bursts into her meditation.)

Second girl: Hello glum! What's wrong? World gone to pot?

(The first girl does not answer, and after a moment, the second girl goes boldly over to the first one, sees that she has been writing, and without any hesitation picks up the paper, sees that it is a letter, but undaunted by this, begins to read):

"I have just come from Margaret Cameron's room. They have given up hope that she will ever walk again. I've gotten mixed up with a group at the church, and we're trying to keep some other kind of hope alive in her." Well, well, that's the first real idea that group at the church has ever had. Are you still in the doldrums, too.

First girl: You know, its kind of funny. I've always gone to church and I just naturally went when I came here. But this business with Margaret seems tangible—something real. And church has taken on a new meaning. I may be goofy—but listen, I've got a new lease on things since I started working on this case. I didn't realize that hope could be shared. I guess I just hadn't tried!

Second girl: Say, you've got something! I've never heard you talk like that before—but, anyhow, it's better than the glum line you've been handing out—all down and pretty much in a funk.

First girl: I got a swell idea just now in thinking about that letter. I got the idea Paul Schoop was trying to get across, I guess, at the church. He suggested that we ought to band together as a little group—where we might pool forces—not tangible, he said, although that might come into the picture, too. But things like this—we might pool our belief together—our faith, our hope—and gee, he went further, our love, too, and then share it as we do at the co-op at the church. I thought it was a crazy idea. . . . But we've done something for Margaret.

Second girl (Interrupting): And unless I'm dumb—for yourself, too. You must have gotten some of the hope. Sounds good to me . . . it might put new meaning into religion for me.

(The conversation is continuing as the curtain closes, and again we hear the voice of the minister.)

The Voice: "As for knowledge, it will be superseded—faith, and hope and love, last on." We send you now to our church at the fountain-head of your knowledge, for *love.*

(When the curtains part we discover a student's room in the process of being dismantled for the vacation period. This means that clothes are more or less pell-mell over the furniture and that one or two pennants and banners have been carelessly pulled from the wall and now lie waiting to be folded. A suitcase is open on a desk, tennis rackets are in evidence and a boy stands distracted in the midst of the wreckage. Paul is sorting clothes, folding coats, and jamming what doesn't fit into a hopelessly untidy bag. In the midst of his obligations he is interrupted by a knock at the door.)

Paul: Come in—if you must!

Dick (more or less bursting in): Caught! In the nick of time. When are you off?

Paul: As soon as possible. Art Wheeler is driving home, and I'm included in the baggage.

Dick: For the last time—must you talk like that?

Paul: Sure! Because it means nothing now. Gee, Dick, I'm certainly grateful to the bunch. I feel I belong now. I'm a different person now than when I came. Mother and Dad won't know me—and if they do, they'll say it's all due to this great educational system which stuffs you with facts.

Dick: But doesn't teach you how to live! Go on, I know the rest—Seems to me you've learned a lot in the process.

Paul: Yeah! I'm going home happy. But I owe our crowd at the church thanks for the two biggest things in my life this year.

Dick: The two? Wait a minute? Am I blind or dumb too?

Paul: That's what I said—Number one—I came here the biggest mess ever—I couldn't meet people—I didn't fit anywhere—and something about the crowd, the discussions, the good times, and I guess I might as well say it, the real Christian spirit—Gee! That sounds funny when you put it into words.

Dick: And still I'm in the dark— Number two?

Paul (He walks deliberately over to a dresser, takes up a photograph and hands it out to Dick): Number two!

Dick: Number two! Swell girl, Paul, but what about your owing meeting her to the church crowd?

Paul: As if you didn't know! I got over this crazy inferiority complex, I got a little capacity to express myself, and I got Helen!

Dick: So what!

Paul: So what? So I'm going home happy, and I'm going to tell the world about it when I get home. Helen's going along!

(Mingled voices come from the outside. They become more distinct until finally they are heard singing a lively folk-song. Dick rushes out to join them. Paul goes to the window (or he may come to the front of the platform) the group comes nearer, and the singing becomes louder. Paul is deeply touched. He is still holding the photograph which with some deliberation he puts into his suitcase—)

Paul (calling): Come up!

(The voices die down but soon the group bursts into the room.)

One girl: We're serenading, Paul—saying goodbye to the crowd—one at a time.

Second girl: We want you to come with us—we're going to Helen's next. How about it?

Paul (with enthusiasm): Sure!

Dick (or another boy): But wait a minute! We don't serenade for nothing! Speech! Speech!

(The whole crowd cries, Speech! Gather 'round! etc.)

Paul: All right! I'm going home, kids. I've had a swell year. I just want to say "thanks" for all you've done. I want to thank you for letting me in—for the discussions, the gab-fests, the chapel services, the fellowship—the understanding friendships—Gee! For everything that's made the hum-drum knowledge mill seem like the old mill stream—Thanks! Thanks!

(The group cheers the speech, starts to sing again as it goes out. Paul stands motionless at first as if in contemplation. The singing grows fainter. Dick comes back, grabs Paul by the arm and pulls him out. Just as they leave a voice is heard.)

The Voice: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." . . . . "As for knowledge, it will be superseded, . . . faith, and hope, and love last on, these three, but the greatest of all is love.

ORGAN (takes up the Hymn tune No. 562):

CONGRESSIONAL SINGING (continues Hymn No. 562. This may be sung by a young people's choir or glee club):

But Thou, O Christ, art Master here!
Redeemed by Thee we stand;
We challenge life without a fear;
We wait for Thy command;
For Thy command is victory
And glory crowns the task;
We follow Thee and only Thee,
Thy will alone we ask.

Give us the wisdom from above;
We pledge our loyalty;
Change flash of hope to flame of love,
And doubt to certainty.
In Thy great will, O Master Mind,
In Thee, O Master Heart,
Our guerdon and our guide we find:
Our Lord, or King, Thou art.

Student Testimonials (Students should be asked to prepare three-minute speeches on what the church away from home has meant to them):

REPLY (by pastor or church representative):

WESLEY HYMN (Sung to Tune "Finlandia" New Hymnal No. 599):*

Wesley, our home, our church of Alma Mater,
'Tis here we come in gladness and despair.
Thine aisles possess a blessed consolation
When waked with song, or silenced for a prayer,
Thine aisles possess a blessed consolation,
When waked with song, or silenced for a prayer.

Blest Prince of Peace, accept Thine habitation;
Reveal Thy spirit while we linger here.
Teach us that love shall conquer every nation,
That faith shall triumph over every fear,
Teach us that love shall conquer every nation,
That faith shall triumph over every fear.

When years roll on, and others take our places,
To them give hope, give faith, give life and light,
Give them the grace of holy contemplation;
May they, as we, find vic'try in the right,
Give them the grace of holy contemplation;
May they, as we, find vic'try in the right.

BENEDICTION: May the God of truth and light abide with us all, now in our youth, and forevermore. Amen.

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Centenary College Will Honor Late President

THE Sexton Memorial Campaign of Centenary College (Shreveport, La.), a memorial to Dr. George S. Sexton, late President-Emeritus of the College, was launched September 16 with a $500,000 goal in view. Bishop Hoyt M. Dobbs, Chairman of the Board of Trustees, has accepted the general chairmanship of the financial campaign and under his direction it is already moving forward toward its goal. It is planned that part of the funds thus collected shall be used to erect a new science building where research will be done in oil, lumber, paper, and other industries already carried on or being developed in that section.

The Public Duties of Patrons

President W. P. Few, Duke University, Opening Discussion on Dr. O. F. Blackwelder's Paper entitled "The Church's Responsibility for Christian Higher Education"

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Conference of the Church-Related Colleges of the South, Asheville, N. C., August 18, 19, 1937

DR. ARTHUR T. HADLEY, then President of Yale University, many years ago wrote for the old *Youth's Companion* an article entitled as I recall it, "The Public Duties of Newspaper Readers." In this article President Hadley made the point that whoever goes to a news stand and pays three or five cents for a newspaper is rendering a public service, if he buys a paper, or if he subscribes for a paper, that is worthy of support; or a disservice if he gives his financial support, however small, to a newspaper that is not of this kind but is such as may have harmful rather than good influence. This illustrates in very simple terms the public duties of patrons of whatever kind.

I should like to apply this idea to patrons of education. Most of us select schools, colleges, and universities without thought at all of this, I believe. We are rather thinking, and we ought to think, of the institution that will be best for our particular child. And also many of us are forced to ask whether we are financially able to patronize a given institution. These considerations are reasonable and right; but there is also a public duty involved.

Colleges represented here today are affiliated with the churches of the country, and this affiliation is useful both ways and, in my opinion, useful also to the nation. But in few cases have the churches made considerable financial contribution to the building of these institutions. The plants we owe largely to individual benefactors. In no case that I am familiar with does the church make appreciable contributions to the current expenses of the college. Thus it too often comes about that a college with a high sense of mission and a large field for service is left to struggle on toward a slow but certain death. The weakening or loss of such colleges is a tragedy in itself and threatens national disaster, for this country sorely needs and will always need colleges that rest upon moral and religious sanctions.

We know all too well that the denominations in America have starved and are starving to death some good colleges and some they have thrown away. Right now there is a rapidly growing tendency on the part of the people, even in the Southern states, to pay very little attention to the church affiliations of colleges when they are reaching decisions as to where their children are to go. This on the whole is also a wholesome tendency, and I have no condemnation of it; for I realize that it has possibilities of much good. On the other hand, if a denomination that has not done a great deal toward the building of an adequate plant for its college and does not send there its sons and daughters in sufficiently large proportion to constitute a considerable part of the undergraduates and of the body of alumni, then the denomination in the run of the years will be essentially an outsider, whatever sympathetic or legal ties it may feel that it has with its college.

This is a duty or, I should prefer to say, an opportunity of the patrons of education that ought to be called

to the attention of those concerned about it before it is too late. It has happened and can happen again that a denomination having founded a college has failed to support or patronize it and left others to do both. Then the denomination waking up to its opportunities and responsibilities too late has frantically set about to save to itself something that has grown to be valuable but something that has been in effect already lost to it; and all this to the harm of the college, of the denomination and of the causes each is set to serve. Will the churches in the Southeastern states be thus negligent or indifferent? On the other hand, I earnestly hope that religion and education at its highest levels can work together in the common task to build here a great and enduring civilization.

Presbyterians in Fund Raising Effort for Colleges

Dr. John H. Finley, editor of the *New York Times,* and Dr. Arthur H. Compton, Nobel Prize winner of the University of Chicago, were recently appointed co-chairmen of a layman's committee which will try to raise a ten-million-dollar sesquicentennial fund for the Presbyterian Board of Christian Education. The campaign will begin on January 1 and will extend over a three-year period. The fund will be used to stabilize the financial condition of the 54 Presbyterian colleges and 52 university centers where the Presbyterian Church maintains pastors. According to the Board's general secretary, Dr. Harold McAfee Robinson, the campaign is to be undertaken on the basis of a decision that it is necessary to strengthen small denominational colleges financially in order to enable them to compete with state institutions.

The Church Speaks to Its College Youth

"The picture shown by Methodist education in retrospect is a moving picture, and through it all one seems to hear the voice of the Church saying to its young people: *Get all the education you can.* Master as much of the intensive and extensive fields of knowledge as possible, but with all your getting, get wisdom. Know history, and experience the history of redemption. Study geography, and learn the way to the River of Life and the City whose Builder and Maker is God. Study geology, and plant your feet upon the Rock of Ages. Study zoology, and bow in reverence before the majesty of the Lion of the tribe of Judah. Study biology, and begin now the Life Eternal. Study botany, and yield your soul to the sweet influence of its Rose of Sharon and Lily of the Valley. Study astronomy, and follow the gleam of your soul's Bright and Morning Star that has risen with healing in His beams. Study psychology, and sit at the feet of Him who knew what was in man. Study law, and light your torch in the flame that burned on Mount Sinai. Study medicine, and keep *en rapport* with the Great Physician. Study business administration, and be fervent in spirit, serving the Lord. Study art, and practice the art of fine living. Study philosophy, and remember always that the highest philosophy is the formula of a perfect life."—*President Daniel L. Marsh, Boston University, "Atlanta Addresses."*

Honored at Yale

William F. Quillian, Jr., son of Dr. W. F. Quillian, general secretary of the Board of Christian Education, and Mrs. Quillian, has been elected president of the Yale Divinity School student body. This new honor is one of a series of distinctions awarded young Quillian since going to Yale two years ago.

Certain Colleges Modifying Athletic Policies

Boyd M. McKeown

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Is a new trend developing among our smaller church-related colleges in the shaping and administering of their respective athletic policies? Having noted the recent abandonment of intercollegiate football by some of these schools, and the consideration of such a step by certain others, a question similar to the above has, for some months, been gradually taking form in the editor's mind. Impelled by the interest it inspired, he entered early in the summer upon a wholly unofficial, informal, uninvited effort to discover the extent, if at all, to which such a trend had developed on the campuses of small church-related colleges. The results of the inquiry provide both the inspiration and the content for this statement.

A questionnaire, consisting of four somewhat general though rather carefully formulated questions, was sent to ten schools which either do not engage in intercollegiate football or have, of late, sharply modified their athletic policies and limited the nature and extent of their participation in the gridiron sport. One of the inquiry forms went to Emory University, an institution which is not to be thought of in the class of small colleges but an institution which pioneered in the abandonment of football and which has been long noted for its distinctive athletic policy. The other nine questionnaires were sent to smaller schools of our own and other denominations, all of them schools which have within recent years abandoned or curtailed competitive football. One of them (Texas Lutheran College) is returning this fall to the playing of "intercollegiate football under certain safeguards, viz.: limited schedule, selection of colleges to be played, limited hours of practice, strict enforcement of eligibility rules," etc., but its replies to the questions were nonetheless a contribution to the study. The fact that Emory University and eight of the nine other schools replied promptly to the inquiry is itself significant. The general uniformity of tone possessed by the replies is also worthy of more than passing note.

The schools replying were: Emory University; Arkansas College, Batesville, Arkansas; Bethel College, McKenzie, Tennessee; Freed-Hardeman College, Henderson, Tennessee; Lambuth College, Jackson, Tennessee; Texas Lutheran College, Seguin, Texas; University of San Antonio (formerly Westmoorland College), San Antonio, Texas; Florida Southern College, Lakeland, Florida; and Emory and Henry College, Emory, Virginia.

Conditions Prompting Abolition of Football

In reply to the question, "What induced your institution to attempt its present policy of banning intercollegiate football?" each school mentioned the expensiveness of competitive football as a more or less influential factor. Six schools named expense first in their lists of causes and five seemed to indicate that it had formed the most weighty consideration present in their decision to abolish the sport.

Under the general head of expense, three colleges singled out the practice of recruiting and subsidizing of players and stated that unwillingness on both educational and

economic grounds to conform to that practice had in large measure led them to the adoption of the present policy.

Gleaned from the replies are the following comments, illuminating in tenor and illustrative of the general attitude of these colleges toward the cost of intercollegiate football:

"This action was taken due to the fact that the college authorities believe it unwise to continue competitive football on the present basis. It is believed that the only way to produce a creditable football team under present conditions is to enter the 'market' and buy players. This, the Bethel College authorities do not propose to do, deeming it out of harmony with the moral principles on which the college is founded."—*L. L. Thomas, President, Bethel College.*

"Arkansas College did not ban intercollegiate football because we objected to the game in itself, but because of the commercialized and unethical practices and the resulting debauched condition of the sport. . . . . There isn't a chance for the small colleges to win ethically the majority of the games."—*W. S. Lacy, President, Arkansas College.*

"It (intercollegiate football) did not justify itself from the business standpoint. Purely from an angle of dollars and cents, it was a losing proposition with us."—*W. W. Jackson, President, University of San Antonio.*

Practically all of the colleges included in the study indicated a concern for the physical welfare of the entire student body and expressed a conviction that expenditures on football had so depleted their athletic budget as to leave very inadequate sums available for a general sports program designed to serve the needs and to enlist the interest and participation of all the students.

"We felt that we could not justify such a large expenditure for so small a group of students participating in the sport. . . . . We felt that our athletic director would be of larger service to the institution by giving his time to the planning and supervision of an intramural program of physical education."—*R. E. Womack, President, Lambuth College.*

"In discontinuing this competitive sport, the college proposes to emphasize a general physical education program . . . in which all students can participate. In the past, less than ten per cent of the student body have participated in football. In the physical education program, it is proposed that ninety per cent of the enrolment can participate."—*L. L. Thomas.*

"We felt that it was educationally unsound in that the football players received proportionately too much attention, while the student body at large did not have enough direction along the line of physical training and health education."—*W. W. Jackson.*

A second group of factors influencing these colleges in the recent revamping of their athletic policies grew out of the seeming effects of football on scholarship standards. The following statements are pertinent:

"Our faculty members were forced to compromise their ideals of scholarship in order to be loyal to the college. This in turn made it easier for them to allow still others to continue in college who were not doing effective work."—*Ludd M. Spivey, President, Florida Southern College.*

"There was an increasing disposition on the part of the football players to demand that the college make unreasonable concessions to

them. . . . . We do not feel it honest to place too high a premium on athletic ability, especially when we were rejecting students who were begging for assistance and who had qualities of far more value than ability to play football."—*W. W. Jackson.*

"Emory and Henry believes in a sound financial policy, high standards of scholarship, and a sane yet positive and vital religious life. In keeping with these standards, effort is being made so to organize our college activities as to make these primary purposes of the college dominant both on the campus and in the classroom. There seems to be at present a definite trend toward greater sanity in athletics, especially football. Small colleges have had some sad experiences in the last decade. The commercialization, professionalism, and racketeering connected with college football have all but destroyed for the average small college the finest sport known to the college world—college football. Emory and Henry is no exception. The hysteria on our campus has been similar to that of all other colleges of our type. At the present, however, there appears to be increasing evidence of a well-balanced program, and the present situation seems to indicate a renewed emphasis upon the main business of a Christian college, namely, to educate in sound scholarship, good health, and wholesome cultural and spiritual values. This does not mean antagonism to athletics, but it does mean a very determined purpose to put athletics in its proper place and have it assume only its proper proportion as it relates to the main objectives of the college. This applies especially to football. No effort is being made to capitalize our position or to assume an 'holier than thou' attitude. We are simply trying to do what we claim, and we are continuing football and all other sports for the sake of the game rather than for commercial and professional goals or to operate a 'circus' or a 'contest,' in which exaggerated importance is staked on winning."—*J. N. Hillman, President, Emory and Henry College.*

Notable among the new athletic policies at Emory and Henry is a decision definitely to refrain from the competitive solicitation of freshmen athletics. This policy has been applied during the canvassing season just ended.

At least four colleges alluded to the fact that an emphasis on football had tended to attract in varying numbers a type of student not wholly desirable in the small Christian college.

"We abandoned intercollegiate football because it brought too many students to our campus who did not want an education and who had no desire to conform to our aims and ideals."—*L. M. Spivey.*

"Although many of our football players were young men of fine quality, we found it practically impossible to avoid having a few of the undesirable type. . . . . Their chief interest was football and they did not fit into our general plan."—*W. W. Jackson.*

Anticipated Difficulties in the Change of Athletic Policies

In answer to the question, "What dangers and difficulties were anticipated or predicted in connection with putting the policy (i.e., of dropping football) into effect?" varied answers were received. One school answered, "None, whatever," but others indicated the decision had not been easily reached and admitted that, in accord with popular judgments on that point, they had feared

considerable losses in enrolment and in alumni support. Other possible dangers widely predicted and which were frankly faced by most of the colleges included criticism from the general public and loss of school spirit on the part of the student body.

Meeting the Difficulties

The reports gave reason to believe that while the value popularly ascribed to football as an advertising medium or as a morale-building agency is greatly exaggerated, still its deliberate abandonment by an institution of higher learning is not a thing to be lightly undertaken or to be achieved amid shouts of unanimous approval. Results have tended to show that predictions and fears so generally expressed as the various colleges announced their new athletic policies were not wholly without foundation. Certain of the colleges reported that some students were lost and in certain instances small net losses in enrolment have consistantly followed the change of policy. Criticism has come to the colleges from some quarters and even certain alumni have not been enthusiastic about Alma Mater's divorce from football. In the main, however, anticipated difficulties have been met with reasonably happy results and the continuing commitment of the schools to their present programs cannot be better set forth than by the following excerpts:

"We anticipated the loss of several young men students and this happened. However, our enrolment this year is only twenty less than that of last year. . . . . It was predicted that there would be a loss in college spirit among the students. . . . . The spirit of the students in Lambuth College is better than it has been in the thirteen years of our experience here. There has been an entire absence of 'roughneck' conduct on the campus. . . . . We would not consider going back to intercollegiate football."—*R. E. Womack.*

"Instead of our attendance decreasing, it has greatly increased. I am almost afraid to tell you how great the increase has been. How much of it is due to our going out of the football business I do not know."—*L. M. Spivey.*

"We have had an actual increase in college enrolment. . . . . What relationship if any this has to football cannot be determined. We have no reason to believe that elimination of football will materially reduce enrolment. As to its effect upon college spirit, we feel that this problem has been successfully met through a well-organized campus program of intramural activities. This, in our judgment, has accomplished better results than football in creating the right kind of school spirit. In addition, it has given practically every student on the campus the benefit of active participation in the program. . . . . Our experiment, of course, is too young for us to speak with any degree of authority other than to say that, thus far, we are pleased with our policy." —*W. W. Jackson.*

Values Discernible

In answer to question four, "What particular value do you feel the institution has derived from the present athletic policy, the colleges cited such advantages as: better school spirit, better scholarship, much greater participation in intramural sports programs, a better class of students attracted, increased emphasis on selection of students, and greater economy.

A terse summary of values as they are evident on one campus follows:

"Here are some of the values that have come out of our present athletic policy: (a) twenty per cent increase in scholarship; (b) fifty per cent increase in good attitude (c) an increase in finances so that we have the means not only to raise the salaries of our faculty but also to supply the needs of the college otherwise; (d) this policy has given us an opportunity to put in a most excellent intramural program, in which practically all the students participate—not during three months but during the entire school year."—*L. M. Spivey.*

Reference has been made to the well-defined athletic policy of Emory University, and it is possible that a word from that Institution, spoken in the light of almost two decades of experience with intramural as opposed to intercollegiate sports might be in order:

"So far as Emory is concerned, we are definitely committed to our intramural program, which has the wholehearted support of the faculty, student body, and alumni. . . . .Intercollegiate football might be of some help to us in financing our intramural program. There may be other advantages to the intercollegiate program, but, according to my experience, there are so many more advantages to the intramural program that I cannot think of Emory ever changing.

"Among the advantages to be found in the intramural system, in my opinion, are the following:

"1. Confining athletics to an intramural program avoids the distractions and disturbances of the intercollegiate program, with its emphasis upon great public spectacles, its commercialism, its overpublicizing of the athletic hero, and the direct interference with the main business of the college.

"2. This is to say nothing of other evils that are often attendant on intercollegiate athletics: gambling and drinking on the one hand; and on the other, the subsidizing of athletes, in one guise or another, in the interests of having a winning team.

"These considerations are on the negative side; there are other advantages to be found in the omission of an intercollegiate program.

"3. On the positive side, an adequately developed, staffed, and equipped program of intramural sports makes athletics a definite feature of the educational program, contributory to the development of normal and healthy personality. The major emphasis is upon 'play' with due provision for physical examination, health guidance, and corrective exercises. Attention is directed and emphasis given to games and sports that will 'carry over' into later life, rather than to the highly technical team games such as football."—*Harvey W. Cox, President, Emory University.*

Conclusions

1. There is as yet no sweeping or even definite trend in the direction of eliminating intercollegiate football from the program of the small church-related college. Even were Emory classed as a small college its pioneering stand on football antedates the recent interest in the subject and cannot be said to be related to it. The other schools, moreover, having abandoned football within the past four years, can hardly be said as yet to have arrived at a permanent policy. Records there are of schools which in other years and in appreciable numbers have turned away from football for a time only to return within three to six years to their former policies and again engage in intercollegiate contests on the gridiron.

2. Banning football from the program of a college is not easy. Such a policy is difficult to inaugurate and more difficult to carry through. A school contemplating such should be prepared to face courageously a possible loss in enrolment, a certainty of criticism from the athletically interested public and perhaps a degree of criticism even from the students and alumni.

3. An increasing interest in the solution of peculiar problems associated with football in the small church college seems apparent. An increasing dissatisfaction with the present order is indicated by the relatively large number of schools seeking actively to break away from it and by the numbers of other such schools reported to be restudying their athletic policies and seriously considering the substitution of stronger intramural programs for their present emphasis on football.

4. The experiments reported in the foregoing paragraphs seem to be producing favorable returns thus far and in the judgment of those who are conducting them they hold promise of continuing effectiveness. With the exception of Texas Lutheran College, none of the schools seem to be even remotely considering a return to intercollegiate football and the reconsideration at Texas Lutheran seems to have been due to student and alumni agitation and pressure rather than to any inherent weakness in or dissatisfaction with the elimination of football, a policy which the school entered upon in 1933.

5. The reports from the colleges included in the study suggest that football may not be as essential to the ongoing or to the success of a college as has at some times and in some quarters been supposed. Some doubt seems to be cast upon football's time-honored claim to advertising value and to a monopoly in the area of building student morale and college spirit. Its attraction as exerted on prospective students of high quality is seriously called in question as is also the effectiveness of its appeal to potential donors, and certain colleges state that a higher type of school loyalty and a better school spirit has been produced by other means.

6. All in all, it would seem that interested colleges of the small church-related variety are justified in study and experimentation along the line of modifying athletic policies and particularly along the line of substituting increased attention to intramural sports in lieu of the time, attention and money at present devoted to football.

Note: Since the editor penned the above article there has come to his desk an interesting football story entitled "What Price Football" by William Heyliger. It is now appearing as a serial in *Christian Union Herald* (Pittsburgh). Those who see certain formidable problems and undesirable tendencies associated with football as it is conducted today in some of the smaller colleges will enjoy reading this sympathetic but realistic portrayal.

Faculty Strikes at Sunday Shows

THE faculty and administration of Lambuth College (Jackson, Tenn.), expressed opposition to Sunday movies in the *Jackson Sun* October 21. The attack was directed at the movement now under way to remove city laws prohibiting the showing of movies on Sunday.

Coupled with the statement against Sunday shows was a request that better grade pictures be secured for movie audiences during the week.

THE NATIONAL METHOD

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Place: Centenary Me
1611 Pine Stre

PROGRAM: Platform speakers c
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COMMISSIONS:

No. I. The Nature of God and the rel
No. II. Jesus, the revelation of God, c
No. III. The sources of power and the
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No. V. Christian Living on the Campu
No. VI. The nature and mission of the
No. VII. The world mission of the Chr

Note: Syllabi available for discussion,

DELEGATED CONFERENCE: Send registrations and d
First choice will be give
early.

TOTAL COST OF CONFERENCE:

Registration fee .....
Room for three nights .....
Board for three days (Without Breakfast) .....
Breakfast, three days (maximum) .....

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THEME: UNITED CHRISTI

T STUDENT CONFERENCE

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Episcopal Church, South
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p Paul B. Kern, Dr. Ernest F. Tittle,
V. A. Smart, Dean Howard Thurman,
p James C. Baker, Dr. Harold C. Case,
Dr. T. T. Brumbaugh.

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ION IN A CHANGING WORLD

The Sermon Again

Evelyn Hammett *

Bruce Barton's article, "Must We Have Sermons?" contains two especially striking sentences. He says that, in spite of his personal affection for the preacher, "Nothing any man can say is half so important as the spirit of the service." Then the sermon is decried because it appeals in the main to the mind, whereas we are commanded to become as little children —and "Little children do not argue. They wonder, and feel."

To the first I believe that any church goer, habitual or occasional, will agree without reservation. To the second I believe we cannot so fully assent. We are not, sad to say, *in* the happy state of the spirit which results from becoming as little children; the most mystic are still in the process. Furthermore, little children, if they follow their natural bents, at times do argue; they ask many questions; and even in these days of freedom, they need guidance from wiser persons. Will not any seriously observant parent attest to these statements?

I was recently in a denominational gathering of college pastors, who were honestly facing with a group of college professors and students the very question raised by Mr. Barton, "Must we have sermons?" They added optimistically, "And if so, why?" The discussion grew dull and conventional, and I took refuge in scribbling on a program the following symbolic statement of my personal response to the queries. I present it without amendation as a spontaneous answer—meaning, in fine, that we cannot as yet dispense with the sermon.

In a book of poems entitled "If I See Green," the title poem ends something like this,

"If I see blue and you see green,
Each must be true to what he's seen."

This sounds well and accords with our delight in individual judgment. But does it not admit of error? Though there are many shades on the borderland between blue and green, some are definitely the one or the other. There may be a fault in our eyes.

Can not a sermon minister to our eyes—in the manner of an oculist?

Some of us—in our zeal for the old and our complacent optimism that all is right with the world—are near-sighted. We need our vision broadened.

Some of us in our enthusiasm for the new are dangerously far-sighted. We pride ourselves upon our vision and breadth and cannot see practical needs under our very noses.

Some of us with otherwise perfect vision have blind spots. Such was the case of Sir John Bowring, who was practically forcing the opium trade upon China at the time he was writing "In the Cross of Christ I Glory." These we need to discover.

Some of us, when we read—even the Bible—find the letters blurring. Can we not have glasses to clarify what is there?

Some of us are cross-eyed and see with eyes awry. Thus our sense of direction is distorted.

Some of us are definitely color blind. We cannot discern a red light which should warn us of danger, and we hesitate timidly before a green light which should carry us forward.

Some of us have such tender, sen-

* Member English Faculty, Delta State Teachers College, Cleveland, Miss.

sitive eyes that we need dark glasses to protect us from the dust and glare of the day.

Some of us have irritated lids, sties, even cataracts. We need gentle fingers to touch them and soothing ointments to heal them.

Must each one always be true "to what he's seen"? No, only when his vision has been examined and regulated.

Can a minister by means of a sermon—sometimes at least—be an oculist?

Florida-Southern Installs Voice Recording Equipment

STUDENTS at Florida - Southern College (Lakeland, Fla.), who are studying public speaking now see and hear themselves as others see and hear them.

Complete moving picture equipment purchased recently has been put to constant use during the last few days, and the voices of the students have been transferred to records that are played back through an amplifier.

Pictures are being made of students from the moment they begin to ascend the platform until they have made their brief speeches and retired.

Some students are astounded to note their awkardness and self-conscious appearance while others are surprised to learn they really have poise and grace.

Equally as impartial as the moving pictures, the voice-recording machine points out blemishes and merits alike.

Southern is one of the few colleges in the United States having both moving picture and voice-recording equipment for speech students.

A Student's Prayer

H. D. BOLLINGER

O LORD, Giver of light and life and truth, we humbly stand in thy presence acknowledging our many misdoings, both personal and social. Forgive us for them all.

We are constantly being broken by the cruel secularism of our age.

Bind together the shattered fragments of ourselves that we may understand and be that which we ought to become.

Our Father, keep us awake. Let divine discontent drive us to some great and worthy cause that includes the whole of mankind.

As long as men lack bread, may the bread we eat lack the taste of satisfaction.

As long as men are unemployed, let our employment be that which would give them work.

As long as children cry from the pain of cruel toil, may our souls be stirred to build a world in which children may laugh and play.

As long as men spill blood in organized slaughter, may we give our lives in unreserved commitment to peace.

Save us from ease, from ignorance, from compromise, and from being content with being less than our best.

Help us, we pray, to know the inner meaning of a personal cross that has come to us because we have committed ourselves to the Jesus way of life in our day. Amen.

"This Conference must act but it must also ask the question: How? and Why?"—*Student Planning Committee of National Methodist Student Conference.*

"Methodist student work cannot be the same after St. Louis.—*Hiel Bollinger.*

BOOK REVIEWS

Indiana Asbury-DePauw University—1837-1937. By William Warren Sweet. The Abingdon Press, 1937. $2.50.

This centennial volume setting forth the struggles and achievements of one of Methodism's great educational institutions through one hundred years of history, is written in readable and interesting style by an outstanding scholar. Though accurate and impersonal, the book is in no sense labored or dry. The author contrives to season the factual with generous dashes of local color and human interest. Bits of quaint frontier humor are preserved in the accounts of various situations incident to the founding and early development of DePauw. Elsewhere in the book one is conscious of, and sometimes amused at, the striking contrasts presented between old educational customs and those of our own day, while throughout the volume the reader feels the sympathetic spirit underlying the author's realistic portrayal of both the dark and the bright experiences of the school.

The struggle as a frontier college, the civil war crisis, the long controversy over the admission of women students, the casting of the institution's lot on the side of the so-called "new education" and the consequent liberalizing of the curriculum, the military emphasis so pronounced on the campus some twenty years after the Civil War, certain periods of friction within the college itself, all these and other difficulties are faithfully recorded as are also benefactions, periods of expansion, and increases in DePauw's scope of service and recognition.

The book holds practical value for college administrators and an attraction for all who are interested in Christian education. Although certain chapters indulge in rather profuse and to the outsider, meaningless, detail as to dates, names of donors, and names of faculty personnel, even the reader who has never been on the campus tends to thrill to DePauw's achievements and traditions and to the ideals and program at present in effect upon that campus.

B. M. M.

Random Thoughts, Liberalism in Life and Philosophy. By Hirsch Lazaar Silverman. Century House Publishers, 117 pages. $1.75.

The writer of these Random Thoughts and Sayings is a young student of philosophy in the college of the City of New York. In the midst of our exciting times he has kept the even tenor of his way. This little book is not an attempt to formulate a systematic philosophy, rather it is an attempt to state clearly the reactions of a sensitive, thoughtful spirit to the many diverse currents of our perplexed age. The writer has not labored after novelty and the unusual in order to excite his readers. Throughout the book the reader will find thought which is worthy of our continued reflection. Evidently, the author is an admirer of Spinoza. A keen appreciation of the great Dutch Jew is evidenced on every hand.

This book will appeal to those who have a philosophical temperament and whose mental activity cannot be subdued by a practically minded and mechanistic age.

H. C. B.

Living Religion. By Hornell Hart. The Abingdon Press. $1.50.

"In a world like ours we need guidance and power to find the life abundant for ourselves and for our fellow men." The author has carefully worked out the technique of meditation which will provide the opportunity for that "guidance and power" which we need, through

bringing us into right relationships with the Divine. Such a technique is of value not only in the development of the individual's religious life but also in effective social reconstruction; in fact, the two sides of the religious life are clearly seen to be inseparable.

The book is a practical manual. There is no mere discussion of social problems or of theories about religious living, but a systematic development of "spiritual exercises" by which the individual can live the "good life" and at the same time make this a better world in which to live.

Attention is given to each step in the process of meditation, which is seen as an art that must be acquired through practice. Suggestions for areas of problems and issues and for objects of meditation are made in such a way that the individual will be guided into living out his religious faith, into keeping his religion healthy and objective by concentrating his attention upon the needs of others, and into progressive insight that will give power for social reconstruction.

People who are anxious that their religion be a real force in their lives and in the life of society cannot afford to miss Dr. Hart's book.

N. C. M.

The Study of the Bible. By Ernest Cadman Colwell. The University of Chicago Press. 1937. $2.00.

An original and concise introduction to the study of the Bible. The production, collection, editing, transmission, and translation of biblical literature is traced, and the methods of literary and historical criticism amply illustrated to orient the student or reader for more advanced biblical study and research. A bibliography of elementary and advanced work is included at the close of each chapter. This book is excellently adaptable as a college text, though the general approach does assume an acquaintance with the method and findings of modern biblical scholarship which is not possessed by the average student just entering college.

F. Darcy Bone,
Nashville, Tenn.

A Good Samaritan in College

Charles W. Gilkey, Dean of the Chapel, University of Chicago

"A certain Freshman went down from home to college and she fell among critics who said that she had no style, that her manners were awkward, and that she had an unattractive personality. Then they stripped her of her self-confidence, her enthusiasm, and her courage, and departed, leaving her hurt and lonely and half dead.

"And when the Seniors saw it, they were amused, saying, 'What a good job the Sophomores are doing on that Freshman', and they passed by on the other side.

"In like manner the Juniors also, when they saw it, smiled and said, 'Yea, verily, for she hath not the making of a good sorority girl', and they passed by on the other side.

"But a certain special student, as she went about, came where the Freshman was and, when she saw the Freshman, she was moved with compassion and came to her and bound up her wounds, pouring in sympathy and understanding, and she took the Freshman to her room and set her on her feet again and brought her unto her own circle and was a friend to her.

"Which of these, thinkest thou, proved neighbor to her that fell among the critics? Go thou and do likewise!"

THE DIVISION OF

Ministerial Education

AND ENLISTMENT FOR RELIGIOUS VOCATIONS

NENIEN C. MCPHERSON, JR.

A DIRECTOR of Enlistments for Religious Vocations will be selected early in 1938 by each of the Conference Boards of Christian Education to assume responsibility for this work in his Annual Conference. This Director will work under the direction of the Executive Secretary of the Conference program of Christian education and is to be related to the Board and the total educational program in a manner similar to that which prevails for Directors of Adult Work, Young People's Work, etc.

The responsibilities of this new Director are to be considered during the Educational Council in December. His work will include counseling with young people at summer assemblies and at other times concerning their vocational choice in the light of a Christian life purpose. To assist the Director in this general vocational counseling three courses have been authorized by the Leadership Training Committee of the General Board:

One for adult counselors on "Counseling in Vocational Choice," which will be open to pastors and young people's counselors to assist them in working with young people in this area.

Two courses for young people themselves: one a "long course" for the Young People's Conference and Standard Training Schools, perhaps under the title, "A Life and a Living"; one a "short course" for summer assemblies and local churches, under the title: "Choosing a Vocation."

The main responsibility of this Director will be in connection with young people who are facing a full-time religious vocation, either the ministry or some form of missionary service. He will counsel with such people as to what enlistment for a religious vocation means, what educational preparation will be necessary and as to how they can secure this preparation. He will maintain his contacts through college and professional school and until the enlistee has been appointed to full-time religious service.

The Director of Enlistments for Religious Vocations will co-operate with the Director of this Division of the General Board, particularly in working with college students on the campuses in each Conference, and will help in keeping the roll of enlistees accurate.

An Aldersgate for College Students

The Department of Schools and Colleges was requested by Bishop A. Frank Smith, the Director of the Church-wide Aldersgate Commemoration to plan for this emphasis for college students.

A twelve-page pamphlet has been prepared and is being distributed to college executives, student religious councils, and speakers as a part of the preparation for the Preaching Missions to be held on college campuses during February and March, 1938. Additional copies are available upon request.

Outstanding speakers are being selected to compose these Preaching Mission teams. They will visit the various institutions, both Church-related colleges and State institutions, for one- and two-day Preach-

ing Missions. The general theme for these "Missions" will be "Religious Experience and the Church."

This celebration of the religious experience of the founder of Methodism will prove meanlingless if our attention is merely turned back to a date two hundred years ago. There is no intention, however, of letting this be the sole emphasis. We ask: What kind of faith must we have today? What issues must we face? What light has John Wesley's consciousness of fellowship with a Christlike God to throw upon our problems of personal religious living and the complex issues of modern society?

The Preaching Mission teams will include a member of the Staff of the Department of Schools and Colleges. A part of the function which he will perform will be to counsel with students interested in full-time religious vocations about their decisions and future plans.

Ehrensperger Assumes New Post

Mr. Harold A. Ehrensperger, director of the department of plays and pageants of the Methodist Episcopal Church, has joined the staff of the Board of Education in a full-time relationship, according to Dr. H. W. McPherson, Executive Secretary of that Board. He will continue his work in the field of religious drama and pageantry, will edit the *Christian Student*—a quarterly publication of the Board—and will assist with the work of the Church among students.

Mr. Ehrensperger received his undergraduate training at Harvard University. In that institution he also did his graduate work, studying under George Pierce Baker in the famous Harvard 47 workshop. Mr. Ehrensperger has the divinity degree from Garrett Biblical Institute, where he served for four years as a member of the faculty. He has been a member of the faculty of the English department of Northwestern University and a lecturer in the school of speech of that university.

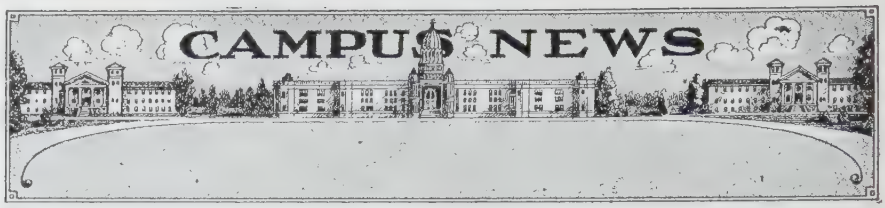
In the field of drama, as an editor, as a youth counselor, and as a lecturer, Mr. Ehrensperger's reputation has been highly established. He has served as Executive Secretary of the Drama League of America, as editor of *The Little Theater Monthly,* has served on the editorial board of *Drama Magazine,* and has lectured widely throughout the country on the community theater and various aspects of drama. He has also made an extensive study of the theaters of Europe and is editor of several books of plays as well as the author of numerous pamphlets and articles on the drama and its relation to religion.

Mr. Ehrensperger is well known in Southern Methodism, he having conducted a course in Religious Drama in Young People's Leadership Conference at Mount Sequoyah in 1937. He is also author of the drama which comprises the leading feature in this issue of Christian Education Magazine.

"Out of Their Own Mouths" is the title of a recent pamphlet issued by Millsaps College (Jackson, Miss.). It is an effective presentation of numerous testimonials from former students.

"The National Methodist Student Conference begins now! Its not just another meeting, its part of a quadrennium's program."—*H. C. B.*

Weatherford College (Weatherford, Tex.) has purchased a new thirty-passenger bus to be used for transportation for all college activities.



Kentucky Student Federation Holds Sixth Annual Session

THE sixth annual meeting of the Kentucky Federation of Methodist College Students convened at Kentucky-Wesleyan College (Winchester, Ky.), November 12-14. Dr. Paul Shell Powell, the new president of Kentucky-Wesleyan, delivered the address of welcome. Dr. N. C. McPherson, Jr., of the General Board of Christian Education gave the keynote address and conducted the opening forum.

The general theme of the meeting was "The Christian Issue Today." Discussions were held under four interest groups: "Why Bother About Religion"; "Christianity and Industry"; "Men and Women Relations"; and "The Church in Our World."

The meeting was widely attended by Methodist students from the various colleges throughout the state. The purpose of the conference was to help students in the achievement of good character, the development of Christian personality and a worthy appreciation of the Church.

Virginia Methodists Indorse Randolph Macon Campaign

THE Virginia Conference, Methodist Episcopal Church, South, at its recent session promised support to the Randolph-Macon Forward Movement, involving a campaign to raise $200,000 for the erection of a new science building and other improvements. The fund will also provide an increase for endowment. The new building will honor the life and work of Dr. R. E. Blackwell, Southern Methodism's oldest college president. In the century of its existence, Randolph-Macon, America's oldest chartered college for men, has trained more than 1,000 men for the ministry and thousands of laymen. The college has always boasted its liberalism.

S. M. U. Host to Texas Students at Annual Meet

A well distributed delegation from Texas colleges and universities is expected to attend the Texas Methodist Student Movement annual conference at Southern Methodist Univeristy (Dallas, Tex.) during the Thanksgiving holidays.

The Rev. Carroll Moon, dean of the conference and associate director of the Wesley Foundation at the University of Texas, has planned the program.

Dr. Lynn Harold Hough, dean of Drew Theological Seminary, will be the keynote speaker and the following discussion groups with their leaders will be set up: "The Reality of God," Dr. Edmund Heinsohn, pastor University Church, Austin; "Christianity and Economics," Dr. Edwin Elliott, regional chairman, Federal Labor Relations Board; "Men and Women Relations," Dr. C. W. Hall, director of the Wesley Foundation, University of Texas; "The Church in Society Today," Rev. Marshall Steel, pastor Highland Park Church, Dallas; and "Counseling," under the direction of a representative of the General Board of Christian Education.

Dr. Searcy to Become President of College

Dr. Hubert Searcy, political science professor at Birmingham-Southern College, has accepted the presidency of Huntington College (Montgomery, Ala.). He will succeed Dr. W. D. Agnew, resigned, who will retire in June, 1938. Dr. Searcy, who is only twenty-nine, will be one of the youngest college presidents in America. He is considered well qualified for the position. He holds his doctor of philosophy degree from Duke University.

Emory Restores Salaries to Pre-Depression Scale

In addition to the restoration of pre-depression salaries, President Harvey W. Cox, of Emory University (Atlanta, Ga.) has announced the adoption of a comprehensive retirement and annuity system for the teaching and administrative staff.

Each employee ranking as an assistant professor, or above, will begin paying five per cent of his salary into the retirement fund. This amount is to be matched by the University in purchasing a life annuity for the individual from the Teachers' Insurance and Annuity Association of America, a Carnegie-endowed corporation.

According to the provisions of the plan no member of the eligible group who has been in the employ of Emory twenty years or more will receive an income of less than $1,000 a year upon reaching the age of retirement, which is sixty-eight, unless otherwise recommended by the executive committee of the board of trust. Approximately 100 members of the Emory faculty are eligible to participate in the benefits of the new system.

A Prayer for Counselors

O God, Counselor of counselors, Teacher of teachers, nourish in us the motives, attitudes, and dreams which we alone cannot fulfil but which with Thee may become in us as fountains of water springing up into life everlasting.

Show us the folly of trying to produce blossoms without the slow and painful process of sowing the seed and tending the plant with care.

O God, save us from sluggish and questionable methods. Help us not to shortcut the square corners of life. Help us not to faint when great odds seem against us. Help us not to become mere shufflers of human beings into vocational suits. Snatch from our hands all rubber stamps which tend to categorize human personality. Grant that we, Thy workmen, may not cause any to stumble. Grant that our mistakes may be discovered before life is seared.

And Thou, O Father, who hast manifested Thyself through prophet and priest, seer and radical, statesman and bard, and supremely through Thine own Son and through others who faithfully follow His discovery of Thee, grant that we, too, may be habitations of Thy creative spirit, to the end that our counsel shall be Thy counsel, our words Thy words, our patience Thy patience.

God, keep us ever ready for new life, new hopes, new methods, and assure us of continual help in this work to which Thou hast called us, that our days may be useful in the land, and men seeing our good works may glorify Thee, Counselor of all counselors, forever. Amen.—*L. L. Leftwich, in Intercollegian and Far Horizons.*

Harvardians Plan Their Own "Outside" Class in Religion

When President James B. Conant, of Harvard, made the revolutionary suggestion that "study would make an interesting and valuable extra-curricular activity," the students decided that he had something there. More than that, they came to the conclusion that they had something, too, and that they would use a part of their free time to study religion. The course is called "Outlines of Christianity," and is described as "an elementary, non-technical course presenting objectively the importance of the Christian world view in our civilization." The students themselves have obtained the teachers, who are authorities in business, psychology, philosophy, theology, history, and government. — *New York Christian Advocate.*

Emory Dedicates Marble Arch

Dedicated to two former presidents, Dr. Atticus G. Haygood, and Dr. Isaac Hopkins, a new marble and wrought iron gateway was formally presented to the university, by its donor, Linton B. Robeson, '86, Marietta, Ga.

Charles Howard Candler, president of the University Board of Trustees, accepted the arch in behalf of the university in ceremonies presided over by President Harvey W. Cox, on October 2. Bishop Warren A. Candler, former chancellor and outstanding figure in the Methodist Episcopal Church, South, delivered the dedication address.

The memorial gateway, which bears the inscription "Emory," is composed of two 17-foot marble pillars connected by an arch of Swedish iron, and is illuminated by a hexagonal lamp. Mr. Robeson, the donor, is a partner in the publishing firm of Ginn and Company.

Textile's Enrolment Largest in History

With the largest enrolment in history, Textile Industrial Institute (Spartanburg, S. C.) opened with 335 students from twelve states. Many improvements have been made, both in equipment and courses of study. With the aid of $1,500 from Carnegie Institute, the library has been expanded. A recently added business school has broadened the acadamic plan; a lively girls' glee club is an interesting feature; the addition of six new members has strengthened the faculty, while campus and buildings have been beautified and improved.

Their Line Is Gone Out . . . .

While the above utterance applies very generally to our Christian colleges, a recent Directory Edition of the *Emory Alumnus* shows in graphic fashion the marked extent to which the lines of Emory influence have literally gone out to all the earth. A map on the front cover indicates the geographic whereabouts of nearly 10,000 living alumni who are definitely located in the files of the Alumni Association.

Some of the more interesting and impressive data reflected by the map are to the effect that nearly 5,000 Emory alumni reside in the state of Georgia, more than 500 in Alabama, 289 in North Carolina, and 268 in Tennessee, of whom 39 are in Nashville. Other states at greater distances numbering large contingents of Emory graduates among their citizens are New York with 172, Texas with 170, and California with 81. 123 alumni are reported as living in foreign countries.

Soccer is the favorite athletic sport of Wesleyanne's, at Wesleyan College (Macon, Ga.).

Newsy Odds and Ends

MAUD M. TURPIN

More than 250 persons were campus guests of Athens College (Athens, Ala.) at a recent Athens College Rally. The visitors, representing the North Alabama Conference, pledged to support the proposed drive for $200,000 recently launched by the Board of Trustees under the leadership of Dr. Harry Denman. Success of the drive will guarantee payment of a debt of $60,000, adding another wing to Sanders Hall, and increasing the endowment by $100,000, necessary for accreditation in the Southern Association.

* * *

Birmingham-Southern College has accepted an invitation to become a member of the American Schools of Oriental Research and thus becomes one of the few liberal arts colleges in the country to belong to the organization, whose purpose is to promote archaeological work in Bible lands.

* * *

Kentucky Methodists are out to lift the $150,000 debt of Kentucky-Wesleyan College (Winchester, Ky.). Under the presidency of Dr. Paul Shell Powell, the Kentuckians have adopted as their money raising method: "Fighting, digging, praying, and paying." Their slogan is: "Together—we win!"

* * *

Freshmen co-eds Morris-Harvey College (Charleston, W. Va.) are sentenced to wear black cotton stockings as a mark of distinction between freshmen and upper classmen.

* * *

Wesleyan College (Macon, Ga.) girls who are students in economics have organized a "Co-operative Candy Corporation" as an aid to understanding of corporation finance and stocks and dividends. The girls buy candy bars at wholesale prices and sell to their schoolmates. All the regular processes of corporation management will be carried out, including paying of dividends to shareholders just before Christmas vacation.

* * *

A Texas Methodist Student Work Retreat was recently held at Highland Park Methodist Church, Dallas. Delegates from denominational and state-controlled colleges were present.

* * *

Lon Morris College (Jacksonville, Tex.) opened with the largest enrolment since 1929. Opening day guests included 100 preachers of the Texas Conference who pledged allegiance to the Greater Lon Morris movement, now under way. Bishop A. Frank Smith was the speaker at the opening of the session.

* * *

Senator Tom Connally delivered the convocation address at the opening of the ninety-eighth session of Southwestern University (Georgetown, Tex.). Due to the retirement of a troublesome debt Southwestern entered the fall term with the largest enrolment and the brightest outlook in many years.

* * *

Texas Wesleyan College (Fort Worth, Tex.) held a rally day recently at Polytechnic Methodist Church with 1,000 in attendance.

William Rainey Harper Memorial Conference Held

An interesting event recently held at Muskingum College was the William Rainey Harper Memorial Educational Conference which took place on October 21, 22. Dr. Harper graduated from Muskingum at the age of 14. He received his Ph.D. from Yale University when he was 18, and he immediately entered upon his educational career which culminated with his fifteen years' service as first president of the University of Chicago. President Harper is thought by many educators to be the outstanding figure in American education in the last fifty years. He was largely responsible for getting Mr. John D. Rockefeller to see that one of the wisest uses he could make of his money was to invest it in education.

Emory Has New Theology Dean

With the opening of the present school year Dr. Henry Burton Trimble assumed the duties incident to the office of Dean of Candler School of Theology, an office to which he had been elected some months earlier. Dr. Trimble, who succeeds Dr. Franklin N. Parker, recently retired as the Dean of Emory's School of Theology, is a well known figure in Southern Methodism, having served for some years as the Chairman of the General Budget Commission. He has served appointments in the North Arkansas, Little Rock, Tennessee, and Western North Carolina Conferences, his last two pastorates before coming to Emory faculty in 1930 having been McKendree Church, Nashville, and Central Church, Asheville. Dr. Trimble's undergraduate work was done in Roanoke College; his M.A. degree is from Columbia University and his B.D. work was done in Vanderbilt University and in Union Theological Seminary. He holds honorary D.D. degrees from Roanoke College and from Hendrix College.

Protestant Shrine Will Honor Noted Missionary—E. Stanley Jones

Planned as a national Protestant shrine, the E. Stanley Jones Educational Foundation to be erected by Southern College (Lakeland, Fla.), will honor the world's most noted missionary and serve as a center for "fostering and applying Christian ideals," according to President Ludd M. Spivey.

The foundation which will bear the noted missionary's name will be erected at the center of Southern's fifty-acre campus. It has been planned as an ediffice of imposing architectural style, with a lofty tower for chimes. At the entrance and exit there will be symbolic statuary. Plans for the project include a large building of cathedral dignity and an endowment to support work to be carried on in the building. One million dollars is needed for the foundation and it is expected that the goal will be reached in time for a celebration at commencement exercises in May, 1938. Dr. Jones will deliver a radio address from India as a feature of the campaign with President Spivey and others joining him in the hook-up.

Dr. Jones visited the Southern campus during his Christmas vacation in 1936. He and Dr. Spivey had met the previous summer while on a ship en route from Europe. The campaign will include all the larger communities of Florida and ten key cities throughout the United States where Dr. Jones, now in India, was heard during the national preaching mission he led in December, 1936.

On to St. Louis!

Texas: "We want a quota of one hundred and fifty delegates for Texas."—*L. F. Sensabaugh.*

Georgia: "We shall have a sufficient number of students interested in attending the St. Louis Conference from Emory to fill registrations from other schools." — *Emmett Johnson.*

Alabama: "Alabama students are coming to St. Louis in a special car."—*William Graham Echols.*

Florida: "Our strongest students are being selected and our quota will be filled."—*Don Cooke.*

Missouri: "You can safely count on us for our full Missouri quota for the forthcoming National Methodist Student Conference."—*Walter A. Hearn.*

Lambuth College: "I am inclosing registrations and fees for our full quota."—*J. R. Walker.*

M. S. C. W.: "We have an enthusiastic delegation. Inclosed find registrations for full quotas."—*Ethelene Sampley.*

William and Mary: "We want to be the first to register, reserve place for two delegates,"—*Mamie Chandler.*

Randolph-Macon: "I'll be present with five students from Randolph-Macon."—*George Tarry.*

California: University of California, Berkeley: "We are planning to send our delegates to St. Louis." —*Grace Arnold.*

Natchitoches: State Normal: "If nothing prevents, Miss Helen Byers will be our representative."—*R. R. Branton.*

Louisiana: "Plans are under way to send a full delegation."—*Joe Brown Love.*

San Marcos: S. W. Texas State Teachers College: "On to St. Louis, or bust."—*Hill Top.*

A New Motive for Philanthropy

The Swedish weekly *Nu* reports a philanthropic foundation whose creator has accompanied his gift to his countrymen with the expression of a motive for such benefactions which is probably something new in the history of large-scale philanthropy. But it is one which might well stimulate rich and public-spirited men in all civilized countries. Axel Wenner-Gren, director of a large electrical company, and his wife have set aside a capital sum which will yield a yearly income of well over $250,000—a million kroner —to be used in research work in the social, economic, scientific, and medical fields. And here is the unique motive which the donor assigns for his gift: We are living, he says, in a time of warfare—between races, classes, peoples. The prospect is that all that man has wrought in peace will be annihilated in death struggles between groups. Man in the organized mass, therefore, being occupied exclusively in destructive enterprises, it seems to Mr. Wenner-Gren that individual men must dedicate themselves to constructive efforts. Indeed he seems to envisage a race between masses bent on destruction and individuals bent on reconstruction. His foundation will aid existing agencies for social and scientific research and will initiate others. With typical Scandinavian common sense the founder has stipulated that his money shall not be spent in pure research only but in bringing the results of this research into social use.

It may prove that Mr. Wenner-Gren has opened up a new field for individual initiative, and one which need not be confined to millionnaires but may be worked as fruitfully in small ways as in large.—*Christian Century.*

Modernizing the Decalog

Professor Edward R. Bartlett of DePauw University reports in the March issue of the *International Journal of Religious Education* an inquiry made in classes in Bible and religious education "designed to reveal students' attitudes toward the Ten Commandments."

The method used is simple. "On a single page containing the Decalog as recorded in Exodus, the student is asked to place the figure *1* before the commandment *he considers to be the most important in helping persons meet problems of conduct today.* The figure *2* is placed before the commandment regarded as next in importance, and so on. . . .

"The ranks thus assigned by the students are averaged, and the results are transmuted into score values, so that whatever differences appear may be brought out clearly. The score values derived from the average of the rankings given by one hundred students in 1935 are shown in Table I.

"It will be noted that while the differences between first and second places, and between ninth and tenth places, amount to nine points, a little less than two points separate the third, fourth, and fifth. It is probable that these three seemed equally essential, making it more difficult to discriminate between them than in the case of the remaining commandments."

These returns came from 52 freshmen and 48 upper classmen. On comparing the two groups it appeared that nine commandments were ranked in the same or in an adjacent position by both. The remaining commandment, "Thou shalt not bear false witness," was given third place by the freshmen and fifth by the upper classmen.

Greater variation appeared between groups that attend church regularly, occasionally, and rarely. "Thou shalt have no other gods before me" was given second place by the regular church-goers, sixth by those who attend occasionally, and eighth by those who attend seldom. In no other case were the rankings given by the three groups separated by more than two steps, and about the first, ninth, and tenth positions all three groups agreed. The numbers, however, are so small as to be only suggestive.

There appears a surprising amount of agreement in opinion over the period 1933-1935 as shown in Table II.

TABLE I

Score Values of the Ten Commandments When Ranked in Order of Their Importance by 100 College Students

Rank		Commandment	Score Value
1	VI.	Thou shalt not kill	68.80
2	VIII.	Thou shalt not steal	59.90
3	VII.	Thou shalt not commit adultery	55.39
4	V.	Honor thy father and thy mother	54.09
5	IX.	Thou shalt not bear false witness	53.53
6	I.	Thou shalt have no other gods	49.78
7	X.	Thou shalt not covet	45.18
8	III.	Thou shalt not take the name of Jehovah in vain	44.21
9	IV.	Remember the Sabbath Day	38.00
10	II.	Thou shalt make no graven image	29.08

TABLE II

Rankings Given the Ten Commandments by College Students in Three Consecutive Years

Commandments in order of Exodus 20	Rank 1933 (N-174*)	1934 (N-182)	1935 (N-100)
I. Thou shalt have no other gods	6	4	6
II. Thou shalt make no graven image	10	10	10
III. Thou shalt not take name of Jehovah in vain	8	9	8
IV. Remember the Sabbath Day	9	8	9
V. Honor thy father and thy mother	2	2	4
VI. Thou shalt not kill	1	1	1
VII. Thou shalt not commit adultery	4	6	3
VIII. Thou shalt not steal	3	3	2
IX. Thou shalt not bear false witness	5	5	5
X. Thou shalt not covet	7	7	7

* N refers to the number of replies received to the inquiry.

"Although ranked by different groups of students who had no knowledge of each other's attitudes, the first, fifth, seventh, and tenth positions were assigned to the same commandments, respectively, by all groups. In the case of three of the remaining commandments, the position assigned does not vary more than one step over the entire period, and in no instance is there a difference of more than two steps between the rankings of the different groups."

Professor Bartlett remarks that "the biblical order is practically reversed by the students. The Mosiac Code placed primary emphasis upon the values conserved by religious institutions: the objects of worship, the religious festivals, and, in particular, the spirit of loyalty to Jehovah. The code of today is more directly concerned with moral conduct, relationships between individuals and groups. If the present expression of student opinion may be considered typical, it is evident that youth today is far more interested in the ethical aspects of religion than in the institutional requirements."

Professor Bartlett suggests that "the intimate interrelation between the religious and the ethical has not been emphasized sufficiently." The moral man has been differentiated from the religious man and the sharp antithesis between moral and religious behavior thus set up is reflected in the results of this inquiry.

Information Service, Federal Council of Churches.

Oberlin College, Ohio, celebrates this year its one-hundredth anniversary as a "coed" institution. It was the first such institution to admit women in the history of American education.

The majority of the young ministers enrolled in the school of theology, Southern Methodist University (Dallas, Tex.), are doing part-time work to help with expenses. Twenty-six serve student pastorates within a radius of 150 miles of Dallas; and thirty wait tables in the various halls of the university. Others are variously engaged as they earn while carrying on their studies.

The one-hundred and second session of Wesleyan College, (Macon, Ga.), the oldest chartered college for women in the world, officially opened on Wednesday, September 15, with one of the largest enrolments of the past ten years.

On the Campus

THERE is no more convincing argument for the support of the denominational college, controlled and dominated by the spirit and life of a Christian church than that which we saw on the campus of our Alma Mater—Westminster College, New Wilmington, Pennsylvania—at this Commencement season. The same thing could have been seen on any campus of any college of her kind anywhere. It was Alumni Day. The "old grads" returned from all walks of life where they are making their contribution in a humble or conspicuous way to the betterment of mankind. It was a delight to catch their spirit in view of present-day trends in political, social, industrial, and religious circles. Some influences somewhere were brought to play upon their lives that helped to mold them into the kind of citizens which are the bulwark of the state and the nation. No doubt those years in college life were potent factors in directing their life trend of thought and action. We could not help thinking of the far flung influence of such institutions reaching out across the years and to all parts of the world.

We watched the young people who comprise the present student body and thought what a splendid thing for them to have the opportunity to spend time under the same abiding influences for good. Some of these so-called "small colleges" may lack the equipment for certain lines of technical training. The competition with tax supported institutions is most keen and the denominational college may not be able to overcome the handicap; but when it comes to the vital things which are built into the very fabric of life through contacts and intimacies between faculty and students in an atmosphere free from taint or even suspicion of teachings contrary to Christian interpretation, the "denominational college" occupies a place second to none.

It is this very thing that should give such colleges a place of great importance in the thought of their constituency and friends, constraining them to provide maintenance and endowment support and to enrol the young people of our homes and churches in their student bodies.

Hail to all institutions of learning that hold aloft the banner of the Christ, teach standards of Christian living, duties of Christian citizenship, through the arts and sciences the wisdom, wonders, majesty, power, unchangeableness of God, the matchless love of God through Christ for the whole of life, for all the world and the Light for a new day to the generations of coming men!

W. H. McP. in *The Christian Union Herald.*

One hundred Methodist young people from all situations, from all youth organizations in the Church, and from all parts of the United States gathered at Garrett Biblical Institute, Evanston, Ill., September 1-5, for the executive meeting of the National Council of Methodist Youth.

Now in its fourth year, the National Council of Methodist Youth provides a national medium through which the various organizations of young people in the Methodist Episcopal Church—Epworth Leagues, Church schools, Standard Bearers, Queen Esthers, and Wesley Foundations—may form and give expression to their convictions and purposes.

Pointed Paragraphs

"Perhaps you can run a Chicago *Tribune* or a college of Beauty Culture on the assumption that Jesus was wrong in the great positives of his portrait of man against the background of the universe, but your job and mine can't be managed on any such basis.

"You are teachers of righteousness as the world's central principle, and we are preachers thereof. We must both state in broad lines what that righteousness is, and also what is its contrary unrighteousness."—*Dr. Dan E. Brummitt.*

* * *

"There is no one plan for financing a church college, nor is the job ever done. Each year sees increased needs which must be met. With the apparent return of prosperity, however, we should set our educational houses in order and be ready for the lean years which may come again." —*President Robert H. Ruff, Central College.*

* * *

These students, who according to academic standards fall a little below the prospective scholars, still come from the highest levels of intelligence of the whole population. The pity is not that the college must spend so much of its energies on this type of student but that there are so many in this level of intelligence who cannot go to college for the lack of money. The college should make adequate provision for this type of student and consider this one of its most serious duties.—*Education for Democracy—J. B. Johnson—University of Minnesota, Press.*

* * *

"Some degree of 'social lag' is necessary if connection is to be maintained with the great body of the church. On the other hand the college must keep well within view and hailing distance the progressive, radical, and even irresponsible thinkers of the generation. They may turn out to be right."—*President John L. Seaton—Albion College.*

* * *

"We are now approaching a time when the full baccalaureate course will be considered the essential, as it was always the desirable pre-professional course."—*President D. M. Key—Millsaps College.*

* * *

"Wisdom, like the wise men of old, must learn how to kneel and to pour out its treasures before goodness and God." —*President Clyde E. Wildman—DePauw University.*

* * *

"The Christian school and the Christian paper are partners in the maintenance of what you call academic freedom and we call the freedom of the press." —*Dr. Dan. E. Brummitt.*

* * *

"There can be only the compulsion of truth but we *can* be assured before a student graduates that he knows what the Christian faith offers to the world as the solution of its confusion and justice." —*Bishop Paul B. Kern.*

* * *

"Fundamentally, the college can and should maintain the intellectual responsibility of religion."—*Chancellor Joseph M. M. Gray—The American University.*

* * *

A well-balanced and socialized personality does not develop in a vacuum. It is achieved only as the individual lives in fruitful contact with his fellowmen.—*Leisure and Recreation—M. H. and E. S. Neumeyer—A. S. Barnes Co.*

* * *

"Our peculiar service shall be the point of view we bring to cultural education. We shall preach in and out of season that we live in an inter-dependent world, and we shall seek to train students who will 'hold the world together.'"—*President William Pearson Tolley, Allegheny College.*

* * *

"There are many things that Christian education has in common with all higher education. They can go together the first mile—I do feel, however, that Christian education must go the second mile."— *President Clyde E. Wildman, DePauw University.*

* * *

In the Christian college, the church and the university must be fused into a living union of Christ and culture.—*Harold McA. Robinson—General Secretary, Board of Christian Education, Presbyterian Church in the U. S. A.*—CHRISTIAN EDUCATION, *February, 1937.*

* * *

"Exclude religion from education and you have no foundation upon which to build moral character."—*Charles W. Eliot* —CHRISTIAN EDUCATION—*February, 1927.*

* * *

"After all, the purpose of civilization is not the progress of science and machines but the progress of man."—*Alexis Carrel.*

* * *

I take it to be axiomatic that religion is essential to complete education and by the same token that education is necessary to the advancement of the Christian program.—*Franklin D. Roosevelt*—CHRISTIAN EDUCATION—*February, 1937.*